



## مجلة كلية التربية للعلوم الإنسانية

مجلة علمية فصلية محكمة تصدرها كلية التربية للعلوم الإنسانية في جامعة ذي قار

**ISSN:2707-5672**

Website: jedh.utq.edu.iq

Email: utjedh@utq.edu.iq

2021م

العدد (2)

المجلد (11)

المجلد (11) العدد (2) 2021

## هيئة التحرير

أ.م.د احمد عبد الكاظم لجلاج  
مدير التحرير

أ.د انعام قاسم خفيف  
رئيس هيئة التحرير

الاختصاص	الجامعة	الاسم	ت
طرائق تدريس	جامعة بغداد	أ.د. سعد علي زاير	1
اللغة العربية	جامعة ذي قار	أ.د. مصطفى لطيف عارف	2
علم النفس	جامعة كربلاء	أ.د. حيدر حسن اليعقوبي	3
اللغة الانكليزية	جامعة ذي قار	أ.د. عماد ابراهيم داود	4
علم النفس	جامعة عمان	أ.د. صلاح الدين احمد	5
الجغرافية	جامعة اسويط	أ.د. حسام الدين جاد الرب احمد	6
التاريخ	جامعة صفاقس/تونس	أ.د. عثمان برهومي	7
التاريخ	جامعة ذي قار	أ.م.د. حيدر عبد الجليل عبد الحسين	8
ارشاد تربوي	جامعة البصرة	أ.د. فاضل عبد الزهرة مزعل	9
الجغرافية	جامعة ذي قار	أ.م. انتصار سكر خيون	10

المحتويات

الصفحات	عنوان البحث - اسم الباحث	ت
1-58	مستعمرة فلوريدا الأميركية دراسة في التطورات السياسية للصراع الدولي (الإسباني - الفرنسي - البريطاني) (1819-1565) أ.م.د. عقيل جعيز شمخي السهلاني	1
59-83	الترادف اللغوي في شعر لميعة عباس عمارة في ضوء نظريات علم اللغة الحديث م.م. ختام سالم علي	2
84-125	مشروع القفزة الكبرى الى الامام 1961-1958 م.د. احمد حاشوش عليوي الحجامي	3
126-163	سميوطيقا الآخر في شعر أديب كمال الدين أ . م . د . سلام مهدي رضوي الموسوي	4
164-190	الإله ايل د.مروان نجاح مهدي إبراهيم البلام	5
191-233	أثر إستراتيجية الرؤوس في تحصيل قواعد اللغة العربية لدى طلاب الصف الخامس التطبيقي م.م. عزة محسن خليفة الشويبي	6
234-255	التماسك النحوي في مجموعة (و..) لـ (عدنان الصائغ) دراسة في ضوء علم اللغة النصي أ.م.د. مؤيد مهدي فيصل	7
256-287	مفهوم الشعر عند سعيد عقل أ.م.د. اناهد ناجي فيصل	8

288-313	اتخاذ القرار لدى طلبة المرحلة الاعدادية ا.د. انعام قاسم خفيف سجي عادل القرغولي	9
314-352	كشف تغيرات الغطاء الارضي لمحافظة ذي قار للمدة 2020_3013 باستخدام المؤشرات الطيفية م.د. وسام حمود حاشوش	10
353-383	وسائل الاستدلال عند ابن هشام في الرد على الزمخشري مغني اللبيب انونجا م.د قاسم درهم كاطع	11
384-412	الأفعال الكلامية غير المباشرة في كلام الإمام علي (عليه السلام) أ. د. رافد مطشر سعيدان مطشر جاسم محمد السهلاني	12
1-18	In Search for the Villain in Herman Melville's "Billy Budd, Sailor" Ahmed Hashim Abbas	13
19-42	Metaphorical Conceptualization of "PLANT" in Nassiriya Iraqi Arabic الاستاذ الدكتور رمضان مهلهل سدخان المدرس: إحسان هاشم عبدالواحد	14
43-86	A Semiotic Analysis of Political Cartoons on Corona Virus in Almada Newspaper Huda Hadi Badr	15

**Metaphorical Conceptualization of “PLANT” in**

**Nassiriya Iraqi Arabic**

**التصور المفاهيمي الإستعاري للنباتات في اللهجة العربية العراقية  
الناصرية**

**الاستاذ الدكتور رمضان مهلهل سدخان**

**Prof. Dr. Ramadhan M.**

**Sadkhan**

**University of Basrah**

**College of Arts**

**جامعة البصرة/ كلية الآداب**

**المدرس: إحسان هاشم عبدالواحد**

**Ihsan Hashim Abdulwahid**

**University of Thi Qar**

**College of Education for Humanities**

**جامعة ذي قار - كلية التربية للعلوم الإنسانية**

## المستخلص

تمتلك لهجة الناصرية عدداً كبيراً من الإستعارات المفاهيمية المستخدمة في لغة الحياة اليومية. تسلط الدراسة الضوء على الإستعارات النباتية (وتعني الإستعارات المفاهيمية التي يكون فيها مفهوم النبات هو مجال الهدف) وعلى المدى الذي يستخدم فيه متكلمو الناصرية تلك الإستعارات لتوجيه إنتباه متلقيهم لإمور معينة. هنالك مفاهيم مختلفة يُعبر عنها بالمفهوم النباتي من أجل ادراكها بشكل افضل. تختص الدراسة بتحليل تلك الإستعارات المتضمنة لمفاهيم النباتات كونها مجالات الهدف. تكون تلك الإستعارات بنيوية و إتجاهية ووجودية. يعتمد تحليل الحقائق وتفسيرها على نظرية الإستعارة المفاهيمية التي تبناها ليكوف وجونسون (1980).

الكلمات المفتاحية: إستعارات مفاهيمية ومجال الهدف ومجال المستهدف وإستعارات نباتية.

## Abstract

Nassiriya dialect has a large number of conceptual metaphors used in everyday language. This study sheds light on the plant metaphors (i.e. the conceptual metaphors in which the concept of plant is the source domain), and to what extent Nassiriya speakers use these metaphors to guide their listeners' attentions to particular points. There are various concepts expressed using the concept of plant to be more conceived. Here is a real concern with analyzing these metaphors, including the concepts of plants employed as

source domains. These metaphors are structural, orientational or ontological. Depending on the Conceptual Metaphor Theory adopted by Lakoff and Johnson (1980), the data are analyzed and interpreted accordingly.

Key Words: conceptual metaphors, source domain, target domain and plant metaphors

## **1. Introduction**

Innes (2003) asserts that the classical theory of metaphor depends on two notions: similarity and substitution in that metaphor is a mode of expressions; it does not change the essential meaning, but it substitutes one expression with another in order to establish a comparison between two things that are conceived alike. This view is in contrast to the modern theory of metaphor that deals with language and thought as indissoluble, and the use of metaphor brings an interaction and change of significance in the expressions used to express metaphor.

Lakoff and Johnson (1980) assert that there are particular metaphors which are deeply established in every human thought, so they call these metaphors as metaphors we live by or conceptual metaphors. According to CMT, the source domain is employed to understand the more abstract (the target domain). The source domains commonly occur in the

everyday life. Our ordinary everyday language mostly turns out to be figurative in nature. The examples "Things are going smoothly in the operating theatre", "He was in a state of shock after the election result", and "The economy is going from bad to worse", represent the ordinary and everyday ways of talking about events, such as emotional or psychological states, operations and changes in the economy. In the given examples, each sentence employs language that is related to motion, physical or change in location to describe the nonphysical entities (Evans and Green, 2006: 289).

The study aims to investigate the socio-cognitive linguistic phenomenon which includes how the figurative device is used in Nassiriya Iraqi Arabic to conceptualize the concepts that are associated with the human experiences concerning the concept of plant. The Conceptual Metaphor Theory is adopted here as the analytical framework. This study is concerned with analyzing the plant conceptual metaphors in terms of their source and target domains. It explains how the expressions of this metaphor are analyzed depending on their metaphorical mappings. This investigation enables to understand how people use metaphorical expressions to organize their thoughts. Here are



examples in Nassiriya Iraqi Arabic to explicate the role these expressions play in our everyday language. These expressions add some additional aspects to the meaning of words or sentences.

## **2. Developments of Metaphor Research**

Traditionally speaking, metaphor is a special form of language called a figure of speech, particularly in poetry. Therefore, for many years, the theoretical perspective was the main interest of most studies on metaphor (Zheng, 2017). In the last forty years, this classical definition, as inherited from the rhetoricians, has lost its canonical status. Nowadays, there is general agreement that the account of metaphor (which makes it only an ornament to language) cannot clearly hold up to realities of the metaphorical usage. Metaphor is not merely a form of deviation in language usage that is the interest of literature, but it is also, at the heart of thinking, associated with language use in all its various aspects. The classical account of metaphor is now considered to be implausible and limited because it relates to the traditional view that is primarily based on a limited range of the ancient rhetorical handbooks and texts (Boys-stones, 2003).

## 2.1 Traditional View

For more than 2000 years, metaphor was studied within rhetoric that was first established in ancient Greece focusing on the way of how to persuade others of a particular viewpoint by using variant rhetorical devices. Rhetoricians called these devices 'tropes', and metaphor was the most important device to be called the master trope. Accordingly, metaphor is characterized by the schematic form: A is B, e.g., "Achilles is a lion". Since the time of Aristotle, metaphor has been recognized as an implicit comparison. It is different from simile which depends on explicit comparison by using 'as' or 'like', for example, Achilles is as brave as a lion, or Achilles is brave, like a lion (Evans and Green, 2006: 290).

From ancient times in the West, metaphor, analogy and imagination have been thought to be significant aspects of the way used to deal with the nature and role of language in the philosophical, rhetorical, and artistic discourse, but unfortunately there is no unified traditional Western theory of metaphor or of language as a whole. According to Plato, poets are merely imitators since they have no direct or real knowledge of what they imitate. They work with shadow and

reflection and not with idea, form or essence. The formal platonic notions (essence, idea and form) are important keys for explaining Plato's understanding of metaphor. They produce imitation of reality where Plato affirms that reality must be distinguished from imitation. Thus, he asserts that metaphor should be associated with only reality (Howe, 2006).

Another figure in the Ancient times in the West is Aristotle who sees metaphor as it has an intuitive perception of similarities in dissimilarities. It gives the thing a name that is associated with something else (Dorst, 2011). In the traditional theories of language, metaphors had not been used in the usual everyday sense, but they were considered to be a matter of only language and not thought (Lakoff, 1993).

## **2.2 Recent View**

The classical concept of metaphor has recently changed to a modern one that deals with the essence of metaphor as a universal cognitive mechanism (Kiseleva and Trofimova, 2017). Grady (2007) asserts that conceptual metaphor plays an important role as a central topic in cognitive linguistics because both fields were born and the term was coined in the 1970s. The importance of metaphor studies within this discipline is considered a reflection of the nature of cognitive

linguistics as it is understood by its practitioners. Generally speaking, cognitive linguistics shows how the features of language reflect aspects of human cognition, and metaphor provides one of plainest illustrations of this relationship.

Barcelona (2003) asserts that cognitive linguistics deals with metaphor as a conventional mental mechanism that should not be confused with its linguistic expression. Lakoff and Johnson (1980, 3,5) show that "metaphor is for most people a device of the poetic imagination and the rhetorical flourish – a matter of extraordinary rather than ordinary language." Furthermore, most people typically view metaphor as a feature of language alone (i.e. it is merely a matter of forming words to express thought or action). Therefore, they think that they are able to get along very well without using metaphor. This view is contrary to Lakoff and Johnson's view in that they identify metaphor as a pervasive concept in our everyday life. They describe the essence of metaphor as a way of understanding and experiencing a particular thing in terms of another. It is not associated only with language, but also with thought and action. In terms of thinking and acting, our ordinary conceptual system is principally metaphorical in nature.

## **2.3 Conceptual Metaphor Theory**

The book "*Metaphors We Live By*" influences the way linguists think about metaphor for two reasons. First, Lakoff and Johnson notice that metaphorical language is related to an understanding metaphor system that is 'system of metaphor'. They observed that we cannot haphazardly choose any conceptual domain to describe relationships like marriage. Second, the conceptual metaphors are based on the nature of everyday interaction with the world around us (i.e. conceptual metaphor depends on the experiential basis) (Evans and Green, 2006).

Lakoff and Johnson (1980) explain the idea of the structural metaphor as the way of how one concept is metaphorically structured in terms of another. Hurford et al. (2007) assert that the structural metaphor refers to abstract metaphorical system used to structure a totally complex (typically abstract) and mental concept to some other concept that is usually more concrete. Such metaphors typically involve multiple individual linguistic expressions evoking a particular aspect of the metaphor and contrasting the more restricted frozen metaphors that usually exist in just one expression. Generally speaking, source domains provide the target domains with frameworks determining the ways by which we think and talk about entities and activities that are

referred to by the target domains and even the ways by which we behave or achieve activities like the case of argument.

In an attempt to expound the nature of the conceptual metaphor, Lakoff and Johnson (1980) suggest the use of the concept 'argument' in the conceptual metaphor 'argument is war' in order to explicate the idea of how a concept is used in a metaphorical sense and how such a concept to structure an everyday activity. Such conceptual metaphor is reflected by a wide variety of expressions of our everyday language use like the following examples (Lakoff and Johnson, 1980: 4):

ARGUMENT IS WAR

Your claims are indefensible.

He attacked every weak point in my argument. His criticisms were right on target.

I demolished his argument.

I've never won an argument with him.

You disagree? Okay, shoot!

If you use that strategy, he'll wipe you out.

He shot down all of my arguments.

In addition to the structural metaphor, there is another kind of conceptual metaphor that is the orientational metaphor. This type of metaphor does not structure one concept in terms of another, but it organizes a total system of

concepts with respect to one another. It reflects the various spatial concepts depending on the human physical experience with the orientation of space, such as up-down, in-out, front-back, on-off, deep-shallow and central-peripheral. Such special orientations come from the fact that we have bodies functioning in our physical environment. The orientational metaphor gives the concept a spatial orientation like happy is up. The concept happy, that is oriented up, leads to particular English expressions, e.g., I am feeling up today. In other words, such spatial orientations depend on the nature of the human body and the way of how the human body operates in the existent physical environment (Lakoff and Johnson, 1980).

Lakoff and Johnson (1980) differentiate between orientational and ontological metaphor in that the special orientations, such as up-down, front-back, on-off, center-periphery, and near-far can be a crucial factor of understanding concepts in terms of orientational views, but this merely helps one orientationally. On the other hand, our experience of physical objects and substances is a crucial factor of understanding of the most abstract entities in that we can understand these entities depending on our experience of the most discrete objects or substances. This

metaphor enables us to use abstract units from our internal experience and manipulate them as physical things. Lakoff and Johnson (1980: 25) show how the ontological metaphor works in that "once we can identify our experiences as entities or substances, we can refer to them, categorize them, group them, and quantify them – and, by this means, reason about them".

## **2.5 Metaphor, Thought and Culture**

It is very important to observe the way of how to talk about abstract or non-observable things, such as thoughts, emotions, time, social relations, interactions, etc. There is only one way to perceive such things that is to associate them with the concrete things, and these processes of viewing abstract things are recognized as metaphors. Thus, language is fundamentally metaphorical because we use thousands of expressions depending on the physically concrete entities for expressing high-level abstractions. For example, "She covered herself with glory", we can conceptualize this as the way one covers herself with a coat (Rudzka-Ostyn, 2003: 6-7). Moreover, Evans (2007) emphasizes the main premise of the theory of Conceptual Metaphor that metaphor is not merely a matter of language, but also of thought, and the human thought itself basically has a metaphorical nature.



The relation between language and thought attracts our attention to the sources of thoughts in that they are derived from two sources-memory and inference. Concepts may be either found in our memory as categories employed in the process of thinking or may be innovated as new categories that could be stored in our memory to be used next. Similarly, propositions may be remembered because they are already stored in our memory, or inferred (something takes place or occurs in a particular situation). In other words, a proposition may either refer to something we already know or something we newly find out that is likely added to our memory to be there as knowledge next time (Hudson, 1996).

It is worth observing that language influences thought since much of our knowledge comes from reading and conversation. For example, nowadays, it is improbably that people know the fact that Caesar conquered Gaul or the doctrine of the original sin unless learning such things from others via language (Pinker, 2007). Talking about thoughts and how thoughts affect the way we convey the reality, Yule (2010) shows that the differences existed in our language use are dealt as plain evidence of the variant ways we use to talk about the external reality. This can obviously be exhibited in terms linguistic relativity and linguistic determinism.

According to the linguistic relativity, the structure of language and its predetermined categories impact on the way we perceive the world. This is associated with Sapir-Whorf Hypothesis. In fact, we not merely talk, but also think about the world in which we live employing categories of our language. Our first language plays a definite role in forming 'habitual thought' that refers to the way by which we think about things around us as go about our everyday lives with no knowledge of how we think.

### **3. Methodology and Data Collecting**

The Conceptual Metaphor Theory adopted by Lakoff and Johnson (1980) is employed to analyze and interpret the data collected. In this study, the informants are combined to unconsciously talk about topics implying abstract concepts used in plant metaphors. The technique adopted here depends on three ways. The first way is making conversations with some people who live in Nassiriya City, asking them to talk about particular topics or involving them in real situations. The second way is calling some of Nassiriya residents, starting conversations with them concerning different topics. The last way is collecting data from the various social media, such as facebook, telegram,

whatsapp and viber. These data are written down while talking with other people.

Most topics of conversation invoked in during collecting data are concerned with the situation of the security in Iraq and the speakers' ambitions, desires, jobs and housing. Most people in Iraq suffer from these issues; therefore, most of them can talk continuously and spontaneously about such subjects for hours, which makes it appropriate to do some long interviews. The data collected are metaphorical expressions of the plant metaphors used in Nassiriya Iraqi Arabic. They are collected in different situations to include a large number of various concepts.

## **4. Discussion and Explanation**

This section focuses the way of analyzing the collected data depending on Lakoff and Johnson' Conceptual Metaphor Theory. The concept of plant is used in the conceptual metaphor, employing the three types which are: structural, orientational and ontological. In all these metaphors, this concept is used as a source domain.

### **4.1 Plant Structural Metaphors**

This section investigates of how one concept is structured in terms of another. In other words, it deals with the structural metaphors employed in Nassiriya Iraqi Arabic. The

concept of plant is used to express different concepts like the concept of child in the conceptual metaphor “CHILD IS PLANT”. This metaphor is structural that uses the seeds as kids. In Nassiriya, expressions of this metaphor are “ is بزري” (my seeds). “بزري” (seeds of my abdomen) and “بطني” and kid بزري used here to refer to children because both of the have the same situation of being at the beginning of their life cycle. Here is a metaphorical structuring from the concept of plant into the concept of human children. Another structural metaphor is “ILLNESS IS PLANT” that has their examples ” شبيك ذبلان” (your face withers) and “ذبلان وجهك” in Nassiriya: “ (why are you withered?). The speaker refers to people who seem sick as plants which are withered.

The concept of beauty also expresses using the concept of plant in that Nassiriya residents deal with certain flowers and some kinds of fruit as the most beautiful plants employed to express the most beautiful females or handsome males. This idea is expressed in the structural metaphor of “BEAUTY IS PLANT” as in: “ (Damask rose), ”ورد جوري” (rose), “وردة” (morning rose), ”ورد الصباح” (flowering rose), “وردة مفتحه” (her برتقالة” (apple), “تفاحه” (orange), “برتقالة” (peach). In addition, the cheeks seem as cherries) and “ branch of the plant is also used to express the concept of

” (a branch of البان غصن beauty as in the expression of “morninga).

The structural metaphor of “HEIGHT IS PLANT” expresses the idea of being long. Some people are referred to as palms because this type of trees is so long. The metaphorical expressions most commonly shared in “الطول طول النخلة والعقل عقل” (palm) and “Nassiriya نخلة” are “” (his length is like a palm-tree, and his mind is like a الصخلة goat) which explain that the person has a height that is a feature of the palm trees. Scent is also referred to as a plant as in the structural metaphor of “SCENT IS ANIMAL” in which the speaker expresses the idea of scent by using the concept of plant. This metaphor has some common “” (he ماكل بصل” (he ate garlic) and “ماكل ثوم” expressions like “ate onion). The speaker uses the bad smell of these two plants (garlic and onion) to express the concept of bad smell emitted from others, usually from their mouths.

The concept of appropriateness is employed in the plant metaphors as in the structural metaphor of “APPROPRIATENESS IS PLANT” and its expression “” (tomato). In Iraq, tomatoes are used in most types of طماطة“ cooking, so that it is always found with the daily meals. The structural metaphor of “UGLINESS IS PLANT” explicates

how to express the concept of ugliness using the concept of  
” (eggplant) بيذنجانةplant. Expressions of this metaphor are “  
” (he looks like a head of onion). In Iraq, راس بصل and “  
these two kinds of vegetables refer to the concept of ugliness  
since they have either bad shape or bad scent.

The metaphor of “BUSINESS IS PLANT” is structural,  
” (this is a branch of شركتهم having the expression of “  
their company) and has generally been shared. The concept  
of branch is used when the primary company has another  
building having the same business. Another concept  
' that occurs زرع الشعر concerning with the concept of plant is ‘  
in the conceptual metaphor of “HAIR IS PLANT” which has  
” زرع شعره some expressions commonly shared in Nassiriya: “  
” (he transplanted his شاربه (he transplanted his hair), “  
” (he transplanted his beard). This زرع لحيته (moustache) and “  
structural metaphor is concerned with conceiving the way of  
fixing hair by surgical techniques as experiencing the way of  
planting in the ground. The concept of plant also makes use  
of understanding the way of growing the hair in the human  
body as in the expressions shared in Nassiriya: “  
” that literally mean “خضر شعر راسه” and “خضرت شواربه”,  
’your beard turned green’, ‘your moustache turned green’  
and ‘your hair turned green’ respectively. In these

expressions, the feature of being green implies the feature of growing.

There is a process concerning with the concept of plant, this process occurs in the structural metaphor of “ADULTHOOD IS PLANT”. In this metaphor, there is reference to human beings who have logical mentality and reasonable behaviour. Expressions of this metaphor are: “عقله” (he is still unripe) and “بعده ماناضج” (he is ripe), “نضج” (his mind is not ripe). These expressions include the ماناضج situation in which the human being has the same structure as the plants in that he is not adult as the plants that are not ripe because they are still growing.

## 4.2 Plant Orientational Metaphors

The concept of plant as an orientational metaphor is not commonly employed in Nassiriya dialect in that there is just a handful number of the plant metaphors used in this community. One of the conceptual metaphors most commonly used is “PLANT IS UP”. This metaphor has “ (the vine went up) and صعد المتسلق certain expressions like “ (the grass has elevated). These expressions refer to “عله الثيل” the way the plants go up like human beings going upstairs or climbing on a mountain or something alike.

## 4.3 Plant Ontological Metaphors

In Nassiriya Iraqi Arabic, ontological metaphors are shared more than orientational metaphors. The idea of being good is expressed by the ontological metaphor of “GOOD IS PLANT”- doing good things is dealt with as the process of “إزرع خير تلكه خير” (implanting plants, as in the expressions of “” (he has a seed of بيرة خير (plant good to find good) and “” (goodness). In the first expression, the speaker tells that the person, who does good things, will be rewarded while the second expression refers to a person who is good and likes others.

The idea of waiting is exhibited using the concept of implanting that is concerned with the concept of plant as in the ontological metaphor of “WAITING IS PLANT” as in “” (you implanted me). Here is an idea of making “شتلتني” someone wait without doing anything like the plant that is implanted waiting for the farmer to take care of it in a silent way. The concept of love is also expressed using the concept of plant as in the ontological metaphor of “LOVE IS PLANT” as in “” (our love is implanted in my بلبى إنزراع بلبى (heart). Here is an idea of dealing with love as a plant implanted in the heart and is watered depending on the blood.

There is a description of how this love is invaluable.



The abstract concept evil has been understood by various concepts - one of these concepts is the concept of the seed as in the ontological metaphor of “EVIL IS PLANT” that has “بذرة شر” some expressions shared in Nassiriya, such as “(he has a seed of evil) which includes that the person does not usually do anything good and does not like others. The ontological metaphor of “SOLUTION IS PLANT” uses the concept of plant to understand how to solve the problem totally. One of the expressions used with this metaphor is “المشكلة من جذورها” (solve the problem from its roots). There are other concepts that can be understood by the concept of plant like the way of speaking to others as in the ontological metaphor of “OBSCENITY IS PLANT” and its expression “لسانه تبين” that means ‘his tongue is hay’. This metaphor shows how the person has very bad style.

#### **4. Concluding Remarks**

Depending on the Conceptual Metaphor Theory by Lakoff and Johnson (1980), the data are analyzed in terms of source and target domains. According to the data analyzed, Nassiriya Iraqi Arabic has a variety of conceptual metaphors in which the source domains are the concepts of plants while the target domains are different concepts used in our daily life. This study investigates how the concept of plant is

employed in the three kinds of the conceptual metaphor which are structural, orientational and ontological.

The use of the orientational metaphors is less than the other two kinds of the conceptual metaphors. The plant metaphors are used to express some contradictory concepts "like the concept of beauty (such as the expression of "وردة" and the concept of kid (as in "بيذجانة" versus ugliness (as in "بزر بطني" versus the concept of adulthood (as in "نضج").

## References

Barcelona, A. (ed.) (2003). **Metaphor and Metonymy at the Crossroads:**

**A Cognitive Perspective.** Mouton de Gruyter: Berlin

Boys-stones, G. R. (2003). *Metaphor, Allegory, and the Classical Tradition Ancient Thought and Modern Revisions* (ed.). Oxford : Oxford University Press

Dorst, A. G. (2011) *Metaphor in Fiction: Language, Thought and Communication.* Netherlands: Uitgeverij BOXPress, Oisterwijk

Evans, V. and Green, M. (2006). *Cognitive linguistics: An Introduction.* Edinburgh: Edinburgh University Press

Evans, V. (2007). *A Glossary of Cognitive Linguistics.* Edinburgh: Edinburgh University Press

- Grady, J. (2005). *Primary metaphors as Inputs to Conceptual Integration*. *Journal of Pragmatics* 37: 1595–1614
- Howe, B. (2006). *Because You Bear this Name: Conceptual Metaphor and The Moral Meaning of 1 Peter*. Leiden: Brill
- Hudson, R. A. (1996). *Sociolinguistics*, 2<sup>nd</sup> ed. Cambridge: C. U. P.
- Hurford, J. R., Heasley, B. and Smith, M. B. (2007). *Semantics: A Coursebook* 2<sup>nd</sup> ed. Cambridge: C.U.P.
- Innes, D. (2003). *Metaphor, Simile, and Allegory as Ornaments of Style*, in Boys-stones, G. R. *Metaphor, Allegory, and the Classical Tradition Ancient Thought and Modern Revisions* (ed.). Oxford : Oxford University Press
- Kiseleva, S. V. and Trofimova, N. A. (2017). *Metaphor as a device for understanding cognitive concepts*, *Magazine of de Lenguas para Fines Específicos* 23.2, pp. 226-246. Available at: <http://dx.doi.org/10.20420/rlfe.2017.180>
- Lakoff, G. and Johnson, M. (1980). *Metaphors We Live By*. Chicago: The University of Chicago Press
- Lakoff, G. (1993). *The Contemporary Theory of Metaphor*, in Ortony, A. (ed.), *Metaphor and thought* 2<sup>nd</sup> ed. Cambridge: C.U.P.
- Pinker, S. (2007) *The Stuff of Thought: Language as a Window into Human Nature*. New York: Penguin Group

Rudzka-Ostyn, B. (2003) *Word Power: Phrasal Verbs and Compounds: A Cognitive Approach*. Berlin: Mouton de Gruyter

Yule, G. (2006) *The Study of Language*. 3<sup>rd</sup> ed. Cambridge: C. U. P.

Zheng, M. (2017) *A Conceptual Metaphor Account of Word Composition: Potentiality of "Light" in English and Chinese*. Cambridge: Cambridge Scholars Publishing